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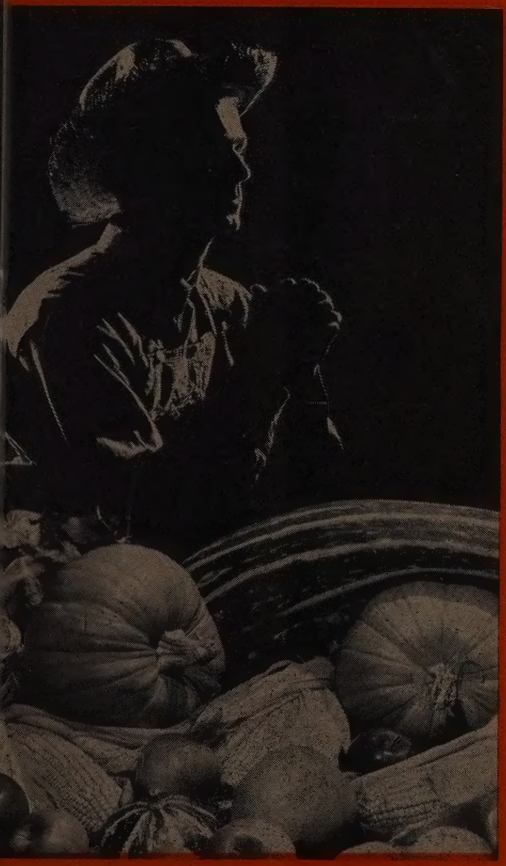

"Let us give thanks unto the Lord"

November

1951

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Cover Photograph by Harold M. Lambert

LUTHERAN MEN

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low the Lutheran Laymen's Movement nd the Brotherhood Can Cooperate

CARROLL THOMPSON

When L. F. Theiling, stewardship rector of the ULCA Brotherhood of uth Carolina, heard that his synod s going to hold a stewardship rally September, he immediately sent a ter to the synod Brotherhood presi- nts and lay leaders asking full sup- rt of the program.

The Lutheran Laymen's Movement r Stewardship, wanting to help with rally, offered a kit of 1951 stew- dship aids for each person attend- g. They also offered the speaking rvices of Associate Director Chester Myrom. Pastor Wynne Boliek, ewardship Secretary of the South rolina synod, accepted all help adly, then went ahead to prepare a ng-up program.

The result this fall was an enthusi- tic turn-out of more than 300 lay- en and pastors, and one of the best ewardship rallies ever held in the uth Carolina Synod. The ULCA otherhood men attending helped ovide the spark and interest for the eeting, and the LLM provided ma- rials for stewardship instruction d inspiration through Mr. Myrom.

That was a good example of the kind of LLM-Brotherhood coopera- tion that is helping the church to new stewardship accomplishments.

Pacific Synod pastors and laymen last month saw another example of LLM-Brotherhood teamwork, when a leader from each group combined to spark the stewardship presentation at a synod meeting. Brotherhood President Ralph J. Wohlsen was a main stewardship speaker at the meeting, and LLM Member Max Gehlar, stewardship secretary for the synod, headed a panel group that dis- cussed the three articles of faith as a basis of stewardship.

In other cases, individuals who are members of both the Brotherhood and the Laymen's Movement are the best examples of how the two groups can work together for greater stew- ardship accomplishments.

Bob Cummings, Pasadena, Califor- nia, area chairman for the LLM and former president of the California Brotherhood, has distinguished him- self in both groups. He is a leader in enlisting new members for the movement, and helped the Brother- hood hold one of its largest rallies in California not long ago. Other ex- amples are men like B. T. Bodie, Columbia, S. C., third vice-president

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Mr. Thompson is editor for the Lutheran ymen's Movement for Stewardship.

of the Brotherhood, who is also a member of the executive committee of the LLM, and Merwyn C. Fuss, Tareytown, Md., who serves on the executive committee of the Brotherhood and is an area chairman for the Laymen's Movement.

The Icelandic Synod sees LLM-Brotherhood cooperation as a spark to increased lay accomplishments. At its recent convention a special effort was made to further this cooperation between the two groups in its area. It urged its laymen "to acquaint themselves with the set-up and activities of the Lutheran Laymen's Movement for Stewardship and to form a ULCA Brotherhood in every parish."

Here the whole synod sees, just as congregations and individuals have found, that both groups are needed to have an up and coming stewardship and evangelism program. LLM is the group that makes the tools to do the job, the Brotherhood men are the ones who put the tools to work. The tools, or help, LLM furnishes are especially for stewardship, but may be fitted to an evangelism program.

Each year the Laymen's Movement sends, on request, printed materials for ULCA congregations to use in their every-member visits and year-around stewardship programs. The helps are sent to the congregations free and in quantity. Already in 1951 the Laymen's Movement has sent more than four million pieces of stewardship materials to the congregations.

Included in them are leaflets, pam phlets, pledge cards, picture booklets children's stewardship material. Al emphasize the Christ-centered stew ardship of the Laymen's Movement Articles are written by men with con viction, who put their warm persona certainty into each piece.

Emphasis in the materials is o tithing as the reasonable first step i Christian giving, the 50-50 budge pledging, and the every-member visi

Not long ago the ULCA put out new suggested constitution and by laws for congregations. One of th things suggested is a stewardshi committee for every parish. That wa each church can have its own dy namo for turning on stewardshi energy, or evangelism energy, or en ergy wherever it is needed to do mor of the Lord's work.

That committee could very wel come from the Brotherhood men i the parish. They are men who ar interested, ready for a job. And th job is there. Materials are waiting too. Each pastor has received a ki of the stewardship helps from th Laymen's Movement. There is a order card enclosed. He can order al he wants. But assurances from lay men of his congregation that the will use the materials would giv him an added incentive.

The ULCA has made great ad vances in the past five years. Tota giving has nearly doubled, going up from $27,000,000 to $52,813,585 Giving for benevolence through th ULCA has doubled, going from little less than $2,000,000 to just les

an $4,000,000. Still hundreds of merican communities need Luthan churches. Still new missions ross the country meet in stores, hool houses, and lodge halls for eir worship. The ULCA is unable provide the loan that will help em build a little chapel of their vn.

There is immediate need in foreign elds, too, for more lay workers, ore ministers, more chapels, more hools, more medicine. This is only slight suggestion of the total need. M materials give the full picture.

But many congregations are still dormant," waiting to hear about the eeds, waiting to stretch out their nds to help others. And experience as shown that when a congregation oes "awake" and begin doing and elping, at home and abroad, near nd far, it is brought out of its sleep y laymen in that congregation. here usually is no other way. So e church is dependent on the laymen, and the laymen are the Brotherhood.

A suggested program for Brotherood action on the congregational evel is:

1. Organize a stewardship and vangelism committee in the Brotherood.

2. Urge the pastor and church ouncil to organize a congregational ewardship committee if one does ot already exist. In many cases the rotherhood and congregational stewrdship committees may be one and ne same.

3. The Brotherhood and congregational stewardship committees should work in close co-ordination. Request a joint meeting for joint planning and action.

The Brotherhood can deliver leadership and manpower for such congregational stewardship and evangelism programs as—

(a) An annual every-member visit to report on the work of the church and gather in pledges of financial support for the congregation and its world-wide work. This could—and should be —largely a Brotherhood project. It's not too late to hold an EMV this year.

(b) A spring every-member visit for evangelistic purposes, to increase church attendance, the number communing, and Sunday school enrollment, and to win new members for church of Christ. This, too, could be totally manned from Brotherhood membership.

(c) Year - round emphasis on Christian stewardship:

1. Stress the whole church's program—greater discipleship—in every meeting. Stress the goals and the way to achieve them. Make sure the Brotherhood stewardship committee has time for report every month.

2. Each month distribute either personally or by mail, literature obtained from the ULCA stewardship office on the subjects of the motivation of Christian stewardship, the work of the Lord, tithing, the 50-50 budget. Write Lutheran Laymen's Movement, 231 Madison Ave., New York 16.

3. Sponsor occasional forum meet-

(*continued on page* 30)

Evangelism and Stewardship

by GEORGE B. McCREARY

WE HAVE known the words "evangelism" and "stewardship" in the Evangelical Lutheran Church from the days of the Reformation. During the long years when every effort of the Lutheran Church was being directed toward the proclamation of the pure doctrines of the Christian Church as based on the Word of God, it was inevitable that doctrine should occupy a larger place in the life of church members than the application of Christian teaching to Christian living.

Only an egotist would dare to say that evangelism and stewardship were invented in the 20th century, and likewise, only a man from Mars would fail to sense that evangelism and stewardship have come more clearly into focus in our minds during the first 50 years of this bewildering century.

Dr. Walton H. Greever transmitted an inspired declaration to our hearts when his benevolent mind proclaimed that "Christian stewardship is the practice of the Christian religion."

Some other great soul spoke from a deep and living Christian faith when he said that "evangelism is winning men for Jesus Christ."

AS CHRISTIAN evangelists and stewards, living and working in the world of the middle-twentieth century, we believe, as the Bible teaches, that we and all of creation belong to God. Perhaps we think that we own every square inch of land on our city lot, or our rural farm. We are wrong. We do not own anything. We are God's stewards.

God wants us to use the things that he has entrusted to us. As we cut down trees to build our homes, as we dig coal out of the earth to heat our houses, as we pump oil out of the depths, we may be sure that God the Creator not only anticipated that we would use lumber, coal and oil but that he actually prepared lumber, coal and oil for the specific uses we are making of them.

Stewardship means that we gratefully accept these things that God has entrusted to us, and use them—not abuse them.

We do not have to study deeply into human history to find out, too, that God expects us to use the things he entrusts to us, and that if we do not

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The Rev. George B. McCreary is stewardship secretary of the Northwest Synod.

Pine Lake Bible Camp

The Rev. Clifton M. Weihe, associate director of evangelism for the Board of Social Missions, teaches a family-week group at Pine Lake Bible Camp, owned and operated by the Wisconsin Conference of the Northwest Synod, near Waupaca, Wis. The substance of the article on this page was presented at this camp last summer by Pastor McCreary.

se them, we shall lose them.

Happy is the steward who uses the lents entrusted to him by God. That an knows that his heart is synchroized with the heart of the eternal od, who has created us and placed s on this planet.

The Christian knows that he is to se and not abuse God's gifts. He nows that he is to use them and not ose them. And this knowledge goes ar beyond this and enables him to now that he is to use every gift that God has given him, to the glory and onor of our Lord and Saviour Jesus Christ.

The man who gets rich and then pampers himself in self-indulgence is ike the fool who died with his barns ulging with grain. The man who uses every particle of his being and all of his possessions to the glory of the Lord Jesus Christ, not only will never be indicted for embezzlement but will surely stand before his Saviour on the happiest day in all time and audibly hear the words spoken to him, "Well done, thou good and faithful servant."

STEWARDSHIP not only guides us in the use that we make of our money and our possessions but it guides us also in the use that we make of our time.

A few years ago one of the men of our church heard a pastor talk on the subject of tithing. The man was convinced and won. After practicing the tithing of his money for a while, he decided that he was only partly doing

his joyous duty. He decided to add to the tithing of his money the tithing of his time. This man is one of the valuable lay workers in our church. Not only does he give the first tenth of his gross income to the work of Christ's church but he adds to that the use of one-tenth of his time in Christian service.

When one becomes a Christian steward, he inevitably becomes a Christian evangelist. Why should we carefully administer our money, our possessions and our time and allow our fellows to die unsaved?

No one can be saved without becoming a Christian. Every Christian should grow in grace and become a true steward. And having become a steward, one should joyfully study and pray to become a living evangelist.

Every Christian should look about the world in which we are living. In America we are fabulously rich. No other people have ever had the blessings that are commonplace with us today. Facing up to the facts of our kind of living, we find that we are spending four billion dollars for gambling for every billion that we spend for education, and 20 billion dollars for gambling for every billion dollars that is given to the Christian Church to do the work of salvation.

Doesn't it make your heart cry out, "O Lord, help me to change that by starting with myself?" How can any Christian who has a heart and a conscience be less than a tither of all that he has?

Year-Around Evangelism
Next Month — December

Visit unchurched and inactive for Advent attendance

Prepare congregation and schools for worthy Christmas

Have a **Christian** Christmas in home, church, community

Focus eyes of schools and congregation on helping others, at home and abroad, in this season of the Gift

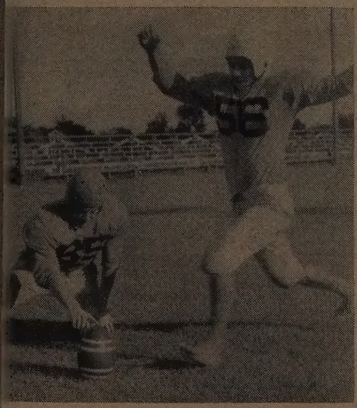
IF ANY Christian feels that tithing is too hard a step forward for him to take, let him go and talk to his pastor and the tithers in his own congregation. That is one of the surest ways to learn the joy of Christian giving.

When a Christian becomes a tither, he has gained a great victory in his personal faith. Then he can face his financial future fearlessly. He knows that he has gone the first step along the way that happy Christian givers have followed from the days of Cana of Galilee. And he can know, too, that he has won a victory in the battleground of his own ego.

There isn't a happier road in all the hills and valleys of this beautiful world than the one that leads on from stewardship to evangelism. Oh, how happy we would be if we could go to our sick and dying friends and tell them that we were passing on to them the secret of curing their diseases! When we go to the unchurched and tell them of the glorious Saviour, who came to earth to give us life eternal,

(*continued on page* 31)

NEWS



Look, no shoes!
"The same as before."

Thomas Higa, of our Lutheran Church in Ihue, Hawaii, the Rev. T. A. Allport, pastor, an elusive halfback who place-kicks with is bare feet for the football squad of Midland ollege, Fremont, Nebr. Pastor Allport, one-me assistant football coach, taught Thomas e fundamentals of the game. After seeing the oung Hawaiian make several kicks, Dr. Wil-am F. Zimmerman, director of public rela-ons at Midland College, asked him how his e felt. Thomas replied, "The same as be-re."

AFL Brotherhood Convention

Minneapolis—(NCL) — Plans are ow complete for the 13th biennial onvention of the American Federa-ion Brotherhoods, according to S. H. Holstad, general secretary of the fed-eration.

Delegates from brotherhoods rep-esenting eight Lutheran synods in America will attend the two-day con-vention which will convene in the Curtis Hotel in Minneapolis on Nov. 2. Adolph A. Hanson, president of the American Federation of Lutheran Brotherhoods, will preside.

Speakers at the convention will include Dr. Paul C. Empie, executive director of the National Lutheran Council, as well as leaders from the various brotherhoods represented in the federation.

A highlight of the convention will be a closing rally at Central Lutheran Church, at which Dr. P. O. Bersell, president emeritus of the Augustana Lutheran Church and a member of the advisory council for the American Federation of Lutheran Brotherhoods, will be the speaker.

●

The Bible in Daily Living

The Committee on Special Emphasis for 1952 held meetings in Philadelphia on Sept. 13 and in New York on Oct. 5, at which the executive secretaries of church boards and auxiliaries planned how to coordinate their efforts in reference to the emphasis to be placed upon *The Bible in Daily Living* during 1952. Executive Secretary Earle W. Bader, who attended the New York meeting, and the editor of *Lutheran Men* will work together upon the promotion of this emphasis in the pages of this magazine.

●

Georgia-Alabama Synod

All the brotherhoods of Atlanta participated in a city-wide vesper service at the Lutheran Church of the Redeemer on Oct. 21 in celebration of the 34th anniversary of the ULCA Brotherhood.

Laymen Serve

Four Lutheran laymen— a cannery manager, a telephone company supervisor, a director of an office machine company branch office, and a chief clerk to the master mechanic of a railroad—serve as lay members of the board of the new Pacific Lutheran Theological Seminary in Berkeley, California.

All four have long been active on the local congregational or synodical level, within the California and Pacific Synods of the ULCA, which have joined in the sponsorship of the new seminary. When the seminary opens in the fall of 1952, it will be the only Lutheran theological school west of the Rocky Mountains.

The treasurer of the seminary board is Marvin Johnson, who served for sixteen years as treasurer of the Pacific Synod. Mr. Johnson, whose home is in Vancouver, Washington, is active in St. Paul's Lutheran Church of that city (Pastor Ted Hartig). He is chief clerk to the master mechanic of the Seattle, Portland & Spokane Railroad. In addition to his church responsibilities, which include that of treasurer of the Sunday school at St. Paul's, he serves on his district school board. He is in attendance at every meeting, is a hard worker, and his ready sense of humor helps to keep all the meetings relaxed and friendly.

Oliver E. Nelson, of the seminary property committee, is directory production supervisor for Pacific Telephone and Telegraph, which places him in charge of the preparation of

THE FOUR LAY MEMBERS of the Board of the new Pacific Lutheran Theological Seminary in Berkeley, California, are (left to right): Mr. Alvin Randall, Salem, Oregon; Mr. William Scheehl, Oakland, California; Mr. Marvin Johnson, Vancouver, Washington; and Mr. Oliver Nelson, Oakland, California.

all telephone directories for northern California and Nevada. Mr. Nelson has been active on the Council of First Lutheran Church of Oakland for the past six years, during which time he has served as vice-president, chairman of the parsonage committee, and led the pulpit committee as they sought a new pastor when theirs moved to a new parish. His committee work for the new seminary has involved guidance of behind-the-scenes task relative to the purchase of the two properties, re-zoning, and other problems. He has served as secretary of the seminary board since its organization, and has willingly given of his time in the work to develop the seminary in the West. "I want to do anything I can to help develop the seminary here because we need more ministers in the West. I certainly think that in finally locating this seminary site the Lord has guided us and that this will become

very important seminary in the ited Lutheran Church in America." Alvin Randall of Salem, Oregon, manager of a large Farmers' Co-erative Cannery, the United Grow- Incorporated. He is active on the urch council of his home congre-tion, St. Mark's Lutheran Church of lem (Pastor John Cauble), where has served as secretary. He has ved as synodical statistician and w serves on the Lutheran coordin-ng committee of Oregon. A new mber of the board, he commented, 'm amazed at the beauty of the minary property and feel truly mble to be on the board. I'm glad team up with the other men of the est and help this seminary to come to being."

William Scheehl, of St. Michael's utheran Church in Oakland (Pastor oss Hidy), as the chairman of the roperty committee spent many hours vestigating property before finding e excellent site for the seminary. or a number of years he was the easurer of the California Synod, rved for over thirty years on his urch council, and has been super-tendent of the Sunday school. He now chairman of the building com-ittee of his church. Mr. Scheehl is irector of the Oakland office of the omptometer Office Machine Com-any.

Thanksgiving Clothing

New York — (NCL) — A nation-ide Thanksgiving Clothing Appeal ill be sponsored again this year by utheran World Relief from Nov. 18 to 25, it was announced here by Bernard A. Confer, administrative secretary of LWR.

Mr. Confer said that each of the 10,000 congregations associated with the eight church bodies participating in the National Lutheran Council is being urged to make its church a depot and organize the ingathering for Thanksgiving week.

He said the Thanksgiving drive "is called for in the light of needs that have developed over the world."

Mr. Confer pointed out that almost 800,000 Arabs continue homeless in the Middle East, where they live in tent camps, caves and abandoned buildings, that millions of persons in battle-swept Korea are homeless in the face of approaching winter and plead only for basic necessities, and that thousands of persons each week flee the oppression of Eastern Europe and seek haven in a Western Europe which has not yet absorbed 12,000,000 refugees of World War II.

"These are our fellow mortals to whom Christians today extend the hand of help and give practical demonstration of brotherly concern," Mr. Confer said.

Arrangements have been completed to receive contributions to the Thanksgiving Drive at temporary depots in Minneapolis, Minn., and Nappanee, Ind. These depots supplement the year-round warehouses in Easton, Pa., New Windsor, Md., and Los Angeles, Calif. LWR has just added a fifth year-round warehouse in San Francisco, Calif., where LWR clothing will be received by

NOW!
YOUR CLOTHES
ARE NEEDED
Give Thanks by Sharing
Send clothing to your nearest LWR depot or to
LUTHERAN WORLD RELIEF
North 13th Street & Bushkill Drive EASTON, PENNSYLVANIA.

special arrangements with Church World Service.

LWR, according to Mr. Confer, has offered to pay the freight on carload lots of clothing shipped to its warehouse.

"We hope this offer will serve," he said, "to stimulate congregations to cooperate with each other and give full participation by organizing on a city, county, district, conference or synod-wide basis."

In 1950, the Lutherans of America set a new high for their clothing drives at Thanksgiving, the results of the appeal topping the one-million-pound mark.

●

Lutheran Family Rally

Sponsored by the Ministerium of Pennsylvania Brotherhood, a Lutheran Family Rally was held early in September in historic Trappe Church, Trappe, Pa. The Rev. L. Ralph Tabor, D.D., pastor of Luther Place Memorial Church, Washington, D.C., and president of the Parish and Church School Board, was the main speaker, and he was introduced by Ministerium President Emil E. Fischer, D.D. Participating in the service were Richard Snell of the Reading Conference, Leonard Ashford of the Philadelphia Conference and the Rev. Arthur Deibert of the Allentown Conference.

Conference on Evangelism

The churches constituting the Na-nal Lutheran Council will unite in nuary, 1952, in what many believe y be one of the most significant nt efforts in the history of the NLC, mely, a Conference on Evangelism, eduled to be held in the Armory in nneapolis, January 23 to 27.

Annually, for the past six years, e Evangelical Lutheran Church has d such conferences, with results so tstanding that it was decided to ite the participation of all NLC arches.

Nationally known speakers from member bodies of the NLC will rticipate. Daily assemblies of up 3000 persons for each of the morn-g, afternoon and evening sessions e anticipated.

The conference has the fullest cking of the leaders of our Church id is a part of the program of the oard of Social Missions' Depart-ent of Evangelism. Dr. Franklin ark Fry and Dr. F. Eppling Rein-tz will participate.

●

West Virginia

The 21st annual convention of the est Virginia Synod Brotherhood as held in the State Four-H Camp Jackson's Mill on Oct. 20 and 21, ith President Oscar H. Lindow pre-ding. Zeb B. Trexler, associate ewardship secretary of the ULCA, ddressed the gathering on "Stew-rdship," and the Rev. Erwin S. pees, D.D., associate secretary of the arish and Church School Board, reached the sermon at the closing session. Reports of synodical directors were given by Carl B. Christianson of Wheeling, for CHEY; by Leslie W. McKelvey of Wheeling, for Boy Scouts; by Fred A. Hegmann of Charleston, Paul E. Spring of Wheeling and R. E. Roberts of Fairmont, for evangelism.

●

Nebraska

Pastors and laymen joined hands in letting the synod know just what the Brotherhood of Nebraska is seeking to accomplish, at its 34th annual convention at York, Nebr., Sept. 30. Theme of the convention was "Brotherhood on the March."

The Intersynodical Brotherhood (Omaha, Council Bluffs, and vicinity) has undertaken the task of ministering to the spiritual needs of the inmates of various convalescent homes in Omaha. Our Redeemer Brotherhood, Omaha, has been assigned Bankus Home and Earl's Convalescent Home.

Thanks to the knowledge and skill of Brotherhood President T. G. Lipps, the Sunday school of Emmanuel, Tekamah, has eight new movable screens for classrooms.

—Paul Wiegman

●

Pennsylvania

The Central Pennsylvania Synod Brotherhood will hold its biennial convention in St. Paul's Lutheran Church, York, Saturday, Nov. 17, with afternoon and evening sessions, and a banquet following the afternoon program.

Honorary Life Membership

by PHARES G. BEER

Funds Used For Evangelism

The In Memoriam and Honorary Life Membership roll for the first year has been beautifully executed with a painted replica of the Honorary Life Membership pin in color near the top of the roll by Miss Emma Weierbach, a member of Grace Church, Allentown. Miss Weierbach is a public school teacher by vocation and an artist by avocation. She is the president of Grace choir and superintendent of the primary department of the Sunday school. The roll is now on display at the Brotherhood Headquarters and will also be shown at the next convention of the ULCA Brotherhood.

Members from two synods were memorialized during the first year and 34 persons from seven synodical brotherhoods were placed on the Honorary Life Membership roll.

It is common knowledge to many of us, but bears repeating, that the funds brought in through In Memoriam and Honorary Life Memberships are designated for use by the boards and agencies of our United Lutheran Church in America. The funds for this biennium are allocated for the work of evangelism through the Board of Social Missions. This is part of the effort of the Brotherhood to help in the evangelization of America and especially at this time to assist in the restoration of lapsed members to the active membership of our churches.

By stressing and publicizing Honorary Life Memberships, more and more Honorary Life Members may be enrolled, and more will be accomplished for our biennial objective of restoring the 419,361 lapsed members in the United Lutheran Church in America. Our lapsed membership—those persons on the rolls of our congregations who do not even once a year receive the Lord's Supper—has disturbed our church leaders for a long time. Efforts have been made to reclaim the activity of this group but little has been accomplished. If you will refer to the yearbook of our church you will find that more than 50 per cent of the members of some congregations are lapsed, while in some others it is as low as five per cent. But such members are found in every one of our congregations and are a challenge to every local brotherhood.

Our lapsed members are made up all colors and hues of people. They present folks who do not live within easy reach of their congregations, that is, people who are on the move, we are told that 25 per cent of the ople of America are in the process moving. This group represents the ople who live somewhere else than r the location of their congregans but maintain some kind of an erest in the home church. They also present the people who have beme disgruntled at and have lost inest in their church. Again, they represent those who are trying to evade the responsibility of Christian stewardship.

Whenever In Memoriams and Honorary Life Memberships are given in your congregations be sure to publicize them and to have public presentations. At all times be sure to mention not only the recipient but also the donor of these gifts. It is good practice to have the donors in person publicly present the Honorary Life Membership certificates, cards and buttons or pins.

Message From Headquarters

by EARLE W. BADER

"Responsible Christian Men"

A preview of the 1952 topics

January

The Christian and His Vocation

Every Christian, and not merely the eacher, receives a call from God. ch person is challenged to live to e glory of Christ. Christian vocation to be distinguished from occupan. "I believe that the Holy Ghost s called me through the Gospel, enhtened me by his gifts, and sanctied and preserved me in the true ith." This topic lays the foundation r the succeeding topics.

February

e Christian and His Responsibility

How should the individual respond God's call? This topic involves the implication of how a layman should live in every area—work, business, recreation, home life, and community life. What opportunities do daily occupations provide for carrying out the Christian's responsibility.

March

The Christian and His Bible

This topic will help laymen become better acquainted with the Bible, and provides abundant practical helps for Bible study. How can we overcome those difficulties that beset those who seek to understand the Bible and appropriate its truths?

April

The Christian and His Church

Why do men join the church? What is meant by the church? What are the benefits and privileges of church membership? Its obligations? How can church membership be made a vital living force in daily life?

May

The Christian and His Neighbors

Christians cannot avoid other persons in their communities—business, social, service, and recreational contacts. Some of these persons are non-Christians. What should the Christian attitude be toward these neighbors? How closely can Christians cooperate with them? How can Christians enrich the lives of their neighbors?

June

The Christian and Education

Interest in education is a Christian's inescapable duty. What educational agencies of the community deserve cooperation and support? Should religion be taught in public school? How can instruction in the public school best be augmented by the educational program of the church? Should church-supported colleges still be promoted in our day?

July

The Christian and Freedom

What is freedom? How is it being threatened today? How can the Christian Church be a bulwark for freedom? How can Christians promote freedom in the world?

August

The Christian and Leisure Time

How much leisure do men have? How is leisure time employed? How can Christians best use leisure time? How can farmers, for instance, who have long periods of comparative leisure in winter, use their time?

September

The Christian and Labor Condition

How can the Christian contribute to improve relationships between employer and employee? How can he contribute to improved working conditions? What should be the Christian's attitude toward unions? How can Christian faith be made operative in the "rough and tumble" of earning a living?

October

The Christian and Citizenship

Does a Christian have a responsibility toward the state as well as the church? Should one be given precedence over the other? How does responsibility toward the state express itself? What should be the Christian's attitude toward the draft for military service, rearmament, increased taxation? What should be the Christian attitude toward the police power of government?

November

The Christian and Evangelism

What is evangelism? Who is called to be an evangelist? How can our congregations promote evangelism? The layman's part in evangelism will be discussed.

December

The Christian and His Possessions

How does the Christian regard his possessions? What is Christian stewardship? What areas of life does stewardship touch? How is it related to tithing and proportionate giving? How can members of the Brotherhood promote Christian stewardship?

ducation For Living

EARL S. RUDISILL

Who is a Creative Leader?

A CREATIVE leader deals with the lities of the present. He faces the ure with faith and determination. e inadequate leader does the oppo-. The teacher or other leader who unequal to his task slows down the ole process of Christian education. thout intending to do so—without n knowing it—he holds his stu-nts or his school to mediocrity, en he ought to be blazing new trails d leading his class or school on to w excellence.

The Lagging Leader

Many workers who are floundering so because they are enslaved by ditions, customs, precedents, prej-ices, and habits. They are mired personal ways which come easily, t are of an unhealthy sort. They ve little or no idea of the purpose what they are doing, the scope and ethods, or the outcomes.

Some of these people are satisfied ith the "transmissive" idea of edu-tion—simply passing on the ideas, rms, methods, and folk ways of the ast to the present. However good eir vague intentions may be, they ll far short of the needs.

Many leaders are equipped with utworn and unscientific ideas of psy-hology and education. Some of them ill believe that knowledge guaran-ees Christian behavior, that vast mounts of "memory work" are valu-able, that all parts of the Bible have equal educational value, or that "one good method" of teaching is all anyone needs.

There is a tendency among poorly prepared leaders to evade current problems and conditions, and the bearing of the Scriptures upon them. It's easier to evade tough issues than to come to grips with them. Too many of these people are easily satisfied with past accomplishments, meagre though they be.

Creative Leaders

A creative leader views human nature, its aspirations, and its problems objectively and sympathetically, as far as possible. He reckons with conditions, difficulties, and potentialities in a realistic, but hopeful way. In the light of these factors he keeps eyes and mind open to the needs, approvals, disapprovals, aspirations, successes, and failures of his students, and he acts for their welfare. This is no light task, but no less is enough.

Such teachers and leaders help others to discover new spiritual-moral-social-esthetic-economic paths. They point to understanding, appreciation, ideals, services, and worship —for self and for society. For the attainment of such goals they strike out with new and different courses, and with a variety of teaching methods. They maintain that nothing is good

or bad because it is old or new—quality and results are the determining factors.

Worthy workers see the social, economic, national, and international implications of religious teachings—for individuals and for society. They are eager to translate the Bible message into terms of our day and to make eternal principles live here and now. They see Jesus Christ as the same yesterday, today, and forever, and that he provides the faith, ideals, patterns, and inspiration for all people in all situations, now and for all future time.

Boy Scouts

My Dividends as Scoutmaster

by GEORGE F. SCHOTT JR.

The most important of all created things is people, and to me the most important people are our youth who are in such dire need of help and guidance in this business of living in our evil day, and believe you me, men, ours are evil days.

We in America are giving more time to and doing a better job of breeding our cattle than we are in developing our youth. Recently, I took a group of scouts who were working on their Animal Industry merit badge to the Maegeo Farms. As we walked down through those barns each stall had over the door the pedigree of each cow: the dam, the sire, the butterfat record. Walking right beside me was a little fellow who isn't quite sure that the man he calls Daddy is his Daddy.

This business of working with our youth is a time-consuming job. It quickens the graying of your hair. It may even lead to stomach ulcers, but whatever the price, it is worth it. So often, we have to wait long years before we see the fruits of our labors, and sometimes we ministers who serve as scoutmasters move off to another parish and never see the results, but I can thank God for having allowed me to receive part of my dividends already.

He was 16 years old when he came and wanted to join our troop. He was much older and much larger than the other boys. I put him off for a week, and during that week I talked to some of the boys and others about, we'll call him Jim.

The boys said that Jim needed scouting. The older people said that scouting did not need Jim, and that I ought to be careful. I have learned that youth in its way is often wiser than its elders, and so I took my boy in.

Frankly, I worked that boy harder than I have ever worked any other in scouting. The boys took him in and

The Rev. George F. Schott Jr. is pastor of Calvary Church, Spencer, N.C. Many scoutmasters have had satisfying dividends from their investment in scouting. We would love to publish more of them.

—George A. Eichler

e him positions of responsibility. e day Jim's mother stopped me on street and said:

"Reverend, I want to thank you for at you have done for my son. Six nths ago I was afraid of my boy. I s afraid to correct him for fear that might pick up a chair and hit me. is a different boy now."

A year later, I saw that mother lk down the aisle of our church, e from my hand the *Pro Deo et tria* award of the Lutheran Church d pin it on the brown scout shirt of t boy. I can tell you that there re three persons who had tears of in their eyes in that church that rning. Today he is out of scouting, t (and I know because I have fol-wed him) scouting is not out of n.

My telephone rang. From the ear-ce there came a trembling voice ich I recognized. "Pastor, can you me down to the house right away?" knew that trouble had come to one my parish and scout homes. In ee minutes flat, I was pushing the orbell button.

What was told me as I sat there in at parlor made goose bumps chase each other all over me. Here was a man and wife confessing to me, their pastor, all the rottenness of their living, and it involved another family within the church who had a son in scouting. When we were through, they said to me, "Will you go back to the kitchen and try to explain it all to our boy?" We'll call him Sam.

If I had not spent nights out under the stars with Sam as my tentmate, if I had not sat around the campfire and talked, if I had not gone swimming on hot summer afternoons with Sam and the other boys, I doubt whether I would have been able to handle that situation; but I had, and so I went back to that kitchen. An hour later, Sam slipped his left hand into mine in the scout clasp and said, "Thanks, Pastor." And then with a little bit of devilment in his eyes he added, "Thanks, George."

Since that awful night, that family has become one of the strongest families in my church, and Sam has come to me with his every problem. Today, he wears the Eagle badge upon his chest, and I can vouch that Sam knows the meaning of it.

Have You Heard?

That the three subjects about which Christ spoke the most were wealth, hypocrisy, and the Kingdom of God?

That three of the Ten Commandments deal with money?

That 16 of the 38 parables in the New Testament deal with money and stewardship?

That one verse out of every six in the Gospels deals with stewardship?

That the great question is not: How much do we give? but rather, How much do we keep for ourselves?

That in America we waste 19 times as much as we give to the church?

—The Lutheran Beacon

THE EDITOR'S PAGE

In this Thanksgiving month we can profit from finding an answer to this question: What was Jesus thankful for?

He undoubtedly was thankful for many, many things. But the chroniclers of Jesus' life made only a few definite references to the occasions when Jesus gave thanks.

Christ gave thanks for the food he ate. He gave thanks before feeding the 5000 and before giving his disciples the bread and wine in the upper room. On the occasion of the raising of Lazarus from the dead, Jesus said, "Father, I thank thee that thou hast heard me."

In addition to these occasions, there was only one other time when Jesus gave thanks, according to gospel accounts. After pronouncing woes upon Chorazin, Bethsaida and Capernaum for their indifference and hardness of heart, Jesus prayed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Here is, at first glance, an unusual reason for being thankful. In addition to the ordinary reasons for being thankful — for bread and life — Jesus gave thanks for the fact that salvation is not the privilege of only the wise and the prudent but is available even to the most lowly person.

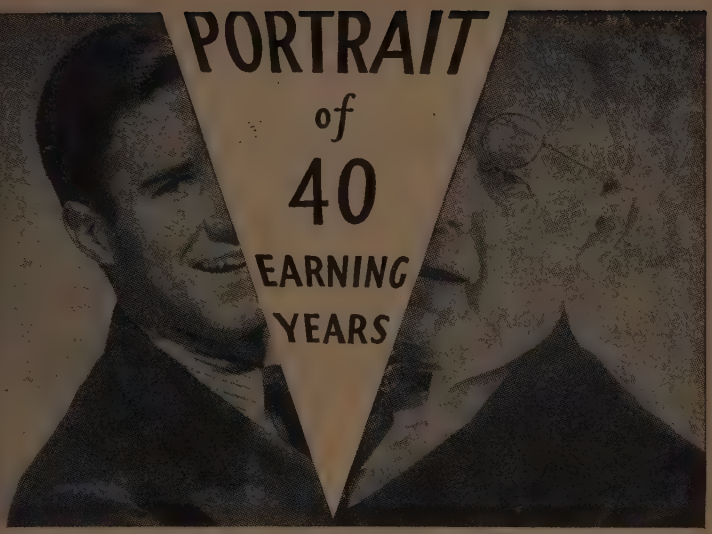
Though we have abundant food, clothing, homes, freedom and peace, of what significance are these if they prevent us from knowing God's greatest gift?

Jesus was not disappointed when his message was rejected by the wise and the prudent. Rejection was to be expected where men's minds were blinded by their possessions and their sophistication. Jesus gave thanks not because the wise and prudent rejected him but because God decreed that salvation would be a matter of simple faith and trust, available to all.

Let us be thankful that salvation is not conditioned by education, wealth and social standing. Let us be thankful that salvation is not a monopoly of any particular group of wise and prudent persons. Let us be thankful that God's greatest gift is apprehended only through direct, personal faith in and commitment to Christ. Let us be thankful that our lives consist of more than what we eat and drink.

However, as we give thanks, let us not forget those who are hungry, cold and naked. It is not enough to assume that they should be grateful only for the gift of life through Christ. Our brethren in Europe who are in dire need may recall these words from the epistle of St. James:

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."



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Brotherhood in Action

by CHARLES F. BROBST

Pastors Deserve Fair Treatment

One of our synods has a Committee on the Care of Aged Pastors. There is nothing wrong with caring for our retired ministers; that is a Christian duty. There is something wrong when our aged pastors need special care. Such a need should not exist; it wouldn't if our pastors were given an adequate salary.

Our congregations are unfair to our pastors when their salaries do not compare favorably with the lay employees of the church. The lay employees may deserve all they get, and more. The laborer is worthy of his hire. But the pastors should not be overlooked or neglected. The pastor may not ask for an increase in salary but that is no assurance that he does not need or deserve it.

One of our large congregations pays it two part-time musicians salaries equal to 46 per cent of the pastor's salary, but they together give only 6 per cent as much time as he does. Another congregation in one year raised the salaries of its lay employees 36 per cent more than the pastor's.

The pastor depends entirely on his salary for his livelihood, and other persons generally have other sources of income. Social security and pensions for the laity are high compared with the small pension received by our ministers upon retirement.

Pastors are human. They have the same feelings as laymen; they are made out of laymen. They have the same needs, only greater. Books must be bought; they cost money. Periodicals are necessary to keep pace with developments; they are costly. An automobile is indispensable in most parishes; it is expensive.

Some congregations make up a part of the salary deficit by remembering the pastor with a substantial gift at Christmas and anniversaries. Some brotherhoods make a visitation to the members of the congregation at Christmas for this purpose. An increasing number of pastors are given new cars and a substantial car allowance. This all helps. The value of periodic lifts, though appreciated by pastors, are often overestimated by laymen.

Woodrow Wilson's father was a minister. He was known for caring well for his horse. One day a friend asked him, "Doctor, why is it that you always have your horse so well groomed, but you are dressed so shabbily?" He replied, "Because I take care of my horse; my congregation takes care of me."

Men of the brotherhood, see to it that your congregation provides well for your pastor.

Security

"THE ASSURANCE OF SAFETY. FREEDOM FROM ANXIETY OR DOUBT."

Webster's Dictionary aptly defines the real meaning of security.

DURING an inflationary period many families suffer extreme deflation. When the breadwinner dies, becomes disabled, or has to retire, his family urgently needs an income to live on - they need dollars. Whether these dollars are worth 100 cents or 50 cents in terms of the 1939 dollar, makes little difference to the family with no dollars.

There is no better protection for the family against either inflation or deflation than LUTHERAN MUTUAL life insurance. In no other way is it possible to guarantee immediately, many future dollars for a few present dollars. Only life insurance provides certain security for an uncertain future.

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Celebrating Christmas

by CHARLES E. JOHNSON

Author

The author of this topic is well known to Brotherhood men throughout America. He is the executive secretary of the Brotherhood of the Evangelical Lutheran Church, and an active and capable leader in the American Federation of Lutheran Brotherhoods.

Pastor Johnson is a graduate of St. Olaf College and Luther Theological Seminary, receiving his M.Th. degree from the latter institution in 1933. He also attended Princeton Theological Seminary in 1927-28. Between 1930 and 1946 he served in the active pastorate. In 1946 he accepted the call to become National Boys' Work Director for the Evangelical Lutheran Church, and since 1947 has been the executive secretary of the Brotherhood of his church.

Editorial Committee

Arthur H. Getz, chairman; Charles E. Johnson, C. Oscar Leonardson, E. V. Morton, Carl E. Schock.

Hymn: "Joy to the World."
Scripture: Luke 2:1-20
Prayer (free prayer, or suitable Christmas collects).
Hymn: "Silent Night, Holy Night."

Our worship tonight is to center around the Scripture lesson which was just read, particularly Luke 2:10-14. We will read again the most important phrases in those verses and suggest some of the thoughts which they bring to our mind. Following each of our meditations we will immediately sing one of our well-loved

Aims

1. To provide a real Christmas worship for members of the Brotherhood.

2. To discover ways in which the Brotherhood can help to deepen the Christmas joy in the hearts of all members of the congregation.

3. To find ways in which the Brotherhood can spread Christmas cheer to those beyond the circle of the congregation (poor families of the community, the sick, shut-ins, aged, lonely people, retired pastors, foreigners, displaced persons, etc.).

This topic divides itself naturally into three parts: (1) **The worship.** This should result in a renewed expression of gratitude to God for his Christmas gift to mankind, the gift of his Son. Where necessary, substitutions should be made for the hymns that are suggested. The printed meditations may be read, or used as a basis for the preparation of an original meditation by the worship leader. (2) **Discussion** of "Christmas in Our Congregation." This discussion should result in definite action. (3) **Discussion** of "Christmas Beyond Our Own Circles." Again action should grow out of the discussion. Separate leaders might well be appointed to take charge of these three parts of the program.

ristmas carols.

Fear not! What a startling an-
uncement that was which the angel
de to the shepherds on that holy
ht! "Fear not!" Those shepherds,
e men of every age, had much to
r. Where would their bread come
m on the morrow? Would they
ve sufficient clothing? Would they
well, and able to work; and if
ll, would they have work to do?
uld their dear ones be safe, or
uld some sudden calamity snatch
em away? Would the government
ve protection to their lawful occu-
tion, or would marauding bands
me to steal their sheep? Would God
with them and bless their work, or
uld he hide his face from them be-
use of their sins? Could God for-
ve them and be merciful unto them?
, yes, those shepherds had many
ings to fear.

And now suddenly, as they watched
eir flocks by night, an angel of the
rd appeared unto them. Was he
ming in peace, or was he coming
a messenger of wrath? How com-
rting his first words, "Fear not!"

Men are still held in the clutches
fear—fear that they will not have
ough food, and clothing, and shel-
r; fear that they will lose their
alth; fear that their loved ones will
e taken from them; fear of threaten-
g war; fear of approaching old age
nd death; fear of the judgment to
me; fear of God's wrath. In the
hristmas season we should first make
ne message of the angels a personal
essage to ourselves, and next we
hould make it ring out o'er all the
earth: "Fear not." Ah, what a glad message! "The Saviour comes, the Saviour promised long."

Hymn: "Hark the Glad Sound! the Saviour Comes."

Behold, I bring you good tidings of great joy. No day of the whole year is happier than Christmas day. But the joy of Christmas consists not in getting and giving material gifts. The supreme joy of Christmas consists in the realization that God has sent us his best gift, his only begotten Son.

In the year which is ending we may have sustained heavy losses and borne burdensome crosses; heartaches may have afflicted us; the memory of deep sorrows may still linger with us. But in spite of all these things Christmas is still a time of joy, for Christ has come, and that should gladden our hearts. Even the sting of bereavements disappears with the realization that Christ is ours, for with him as our possession we shall have a reunion. Sin cannot terrify us, for with Christ as our possession we have forgiveness and life everlasting. Earth's cares cannot terrify us, for since we have Christ we have an Almighty Helper. "Behold," declares the angel, "I bring you good tidings of great joy."

Hymn: "It Came Upon a Midnight Clear."

Which shall be to all people. Christmas, more than any other festival of the year, is celebrated by all people. Even Jews and non-believers cannot entirely escape the spirit of Christmas. This day of joy is observed in the fields of ice and snow near the North Pole, in India where

the sun beats hot upon men's brows, in the palaces of the rich, and the humble homes of the poor. Christmas is observed by all the world. The angel foretold it when he brought his good news from heaven for all people.

Hymn: "Good News from Heaven the Angels Bring."

For unto you is born this day in the city of David. What a day that was! He who was very God of very God had left the realms of glory and come to earth to be the Saviour of men. He did not disdain to leave behind him the gates of heaven when earth opened nothing better for him than a barn door. What love the Saviour had toward men!

We like to think of those shepherds watching their flocks by night. We see them engaged in hushed conversation, wondering whether the time of fulfillment was drawing nigh and whether God would soon send the Redeemer. We see them engaged in prayer. And then suddenly the angel appeared with his announcement that the day of fulfillment was at hand and that the Christ was born in Bethlehem in a lowly cattle shed.

Hymn: "Once in Royal David's City."

A Saviour, which is Christ the Lord. Of all the titles given to Christ the most important is this title of Saviour. Man has many needs, but this supreme need is that of a Saviour. Men now, as always, are enslaved by hatred, anger, jealousy, fear, anxiety, worldly ambition, pride, lust, their appetites, and their misdeeds. A seemingly endless chain of passions and vices holds men bound securely. The long for deliverance, but can d nothing to free themselves from thei slavery. There is only one way to se cure release, and that is through Je sus Christ. the Saviour. Thanks b unto God, the Christmas Gospel o the angel announced that God himsel had come to earth to dwell amon men. He who was born in Bethleher is indeed the Saviour, even Christ th Lord. He is Emmanuel, *God with us* Therefore, come hither, ye faithful triumphantly sing.

Hymn: "Come Hither, Ye Faithful Triumphantly Sing."

Ye shall find the babe. Wonder o wonders! He by whom heaven an earth were made has designed to b born of a woman and to become helpless little child! Mortal eyes wer permitted to behold, human ears t hear, flesh and blood to touch th Father's Son eternal! O come an hear that grand old story, story tha shall ever last.

Hymn: "Come and Hear Tha Grand Old Story."

Lying in a manger. Christ came t earth not with a display of power an glory, but as a pure and holy child He was cradled in a lowly manger that men might realize that the su preme values of life are not found i those material things which men or dinarily grasp at with such eagerness but rather in the spiritual things which the eye of man cannot see. A the end of time it will matter little whether men possessed wealth or poverty while upon earth, whether they were honored or unknown. The only

ıg that will then matter is the de- e of faith with which men clung to ir Saviour. Ah, yes, it requires h to believe that that helpless ld on Mary's breast is yet the eter- Son of God. There lies the Lord of ven and earth, tucked in a manger, crib for his head.

Hymn: "Away in a Manger."

Suddenly there was with the angel multitude of the heavenly host aising God, and saying, "Glory to d in the highest, and on earth ace, good will toward men. The y angels of heaven rejoiced be- ase God in his love had given his st gift, his Son, to be man's Re- emer. That song should send us th into the world to live new lives devotion as we return love to Him o first loved us. Will this Christmas spel, with its heavenly anthem, ring our hearts not only this month but roughout every day of the coming ar, and will we be conscious of the er-abiding presence of Christ in our ves Will we strive to share this Sav- ur with those who are careless and oughtless, that they too may be ought to the point where their arts will ring with the joyous mes- ge "Glory to God in the highest, id on earth peace, good will toward en"?

Hymn: "Hark! the Herald Angels Sing."

Christmas in Our Congregation

(The purpose of this discussion is find an answer to the question: What can members of the Brother- ood do to help make Christmas truly Christian festival?")

For many people, even professing Christians, Christmas is no longer a Christian festival. The birthday of Christ has been so completely commercialized, and surrounded with so many pagan elements, that its spiritual import is lost to vast throngs of people.

Here is a home in which the father and the children sit before a toy train. It is a merry, joyous family group. But there is no mention of Christ. Christmas day is like any other day for this family, except for the fact that they have a train. A train, but no Christ!

Here is a home in which guests are expected. The mother is working furiously in her kitchen, the husband is decorating a Christmas tree, the children are setting the table. Many careful arrangements are being made for a great feast, but there is no deep thanksgiving for the coming of Christ.

On the streets of our cities and towns there are throngs of people, hurrying in many directions. They are on their way to dances, shows, parties, entertainments and amusements of all kinds, but they are giving no thought to Christ.

Christmas is a time when men should strive with even more earnestness than upon other occasions to make room in their hearts for Christ.

Trains, and dolls, and new clothing, and jewelry, and feasts, and parties, and all other things so frequently associated with Christmas are not necessarily wrong. But we will not celebrate Christmas aright unless the very heart of our celebration is the Christ

who came to reconcile mankind to God and to establish peace and goodwill in the hearts of men.

Questions for Discussion

1. How can we give Christ the central place in our family's observance of Christmas?

2. What can be done in our congregation to provide real Christmas worship for every age group rather than mere "Christmas entertainments"?

3. Could an understanding and appreciation of the significance of Christmas be enhanced by the Brotherhood if it sponsored an evening of projected Christmas pictures, movies and silent pictures, to which all members of the congregation would be invited? A wide variety of excellent films is now available and may be obtained through your own publication house or film supply center.

Christmas Beyond Our Immediate Circle

(The purpose of this discussion is to direct attention to those who need our expression of love.)

Christmas time is gift-giving time. Out of gratitude to God who gave us his best gift, Jesus Christ, we should be ready to share with our fellow men who need our expressions of kindness and love. What will our Brotherhood do to spread Christmas cheer this year? Here are a few possibilities:

1. Organize groups of carollers to sing at the homes of all sick, shut-in, and aged members of the congregation and community.

2. Mail Christmas cards with definitely Christian sentiments to all sick, aged, and shut-in members.

3. Arrange for a service of Christmas music at a nearby orphanage, old folks' home, or other institution. Provide transportation for the singers. Arrange to take appropriate gifts for the guests.

4. Discover any foreigners, displaced persons, or lonely people in your community, and bring them to church with you. Entertain them in your home.

5. If your church is in an educational center, investigate whether any students were unable to return to their homes for the holidays, and let them share in your Christmas celebration.

6. Are there any widows, aged people, or poor families in your community which should be remembered with a Christmas basket? Do not overlook a few luxuries for such people and toys for children of the family.

7. Has the pastor been remembered with a real expression of love? Frequently a pastor is far removed from parents, brothers, sisters, and kinfolk. Compensate for this sacrifice by giving him your love.

8. The church's Board of Pensions or similar agency tries to remember aged and incapacitated ministers and missionaries with a special gift of money at Christmas. Often the gift must be pitifully small. Brotherhoods can supplement these gifts either by sending a check directly to some of them or by sending a gift to the Board of Pensions to be used for this purpose.

9. Look around in your own community and select your own projects. But be sure to do something definite, individually and collectively, to ex-

ss love to others in the name of ist.

Closing Worship

lymn: "While Shepherds Watched Their Flocks by Night."

rayer, including the Lord's Prayer, and the Benediction.

ellowship and refreshments.

●

Official Notice

The 1950 Cedar Rapids convention approved the following recommendation:

That the executive committee of the Brotherhood of the ULCA should be requested and authorized to take all necessary steps and make all resulting recommendations to the next convention to clarify the meaning of the word "members" in regard to the active synodical brotherhoods and the right to appoint delegates at large, according to Section IV—Delegates—Item 1, sentence 1, of the By-Laws.

After carefully considering this matter, the executive committee of the ULCA Brotherhood at their annual meeting on July 14, 1951, unanimously approved the following:

That the word "members" appearing in Section 4—Delegates—Item 1, sentence 1, of the ULCA Brotherhood By-Laws be interpreted to mean "dues-paying members of chartered congregational brotherhoods" in computing the number of delegates at large from synodical brotherhoods to the biennial convention of the ULCA Brotherhood.

We are sharing this information with you at this early date so your synodical brotherhood officers may be duly informed of the executive committee's interpretation of the ULCA Brotherhood Constitution and By-Laws when you are selecting your delegates at large for the 1952 biennial convention of the ULCA Brotherhood.

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(*continued from page* 5)

ings for the discussion of stewardship and the work of the Lord.

4. For your own monthly meetings, invite in speakers from the boards and agencies of the church. A good rule is to insist that every meeting of the Brotherhood be spiritually centered.

5. The Brotherhood can play a large part in the setting up of a visual aids program in each congregation. Here are some suggestions:

(a) Buy, or help your congregation buy, a good—the best—motion picture projector, and other necessary equipment.

(b) Train a few men to project pictures for your own congregatio Sunday school, and society program

(c) Offer this service to small neighboring congregations.

(d) Use films for what they ar visual helps to teach. They do n do the job by themselves but shou be used as part of a program co ducted by a carefully prepared di cussion leader. Study guides a available for most films.

(e) Schedule the ULCA stewar ship films for first and repeat sho ings. Many haven't seen them; othe will want to see them again. Repe showings get the best results.

6. Ask to be given charge of th church bulletin board and use it keep the congregation steadily i formed about the whole work of th Lord.

7. Promote the reading of *Th Lutheran*, the excellent newsmagazi of our church, and *Lutheran Me* the monthly publication of ou Brotherhood. Organize a subscri tion campaign to get *The Luthera* into every home in the congregatio Informed Christians are more acti Christians.

8. Send in the names and address of the members of the Brotherhoo stewardship committee to the ULC stewardship office, 231 Madison Av nue, New York 16, for free subscri tions to the monthly bulletin, *Ste ardship*. This publication is now b ing mailed to 90,000 pastors ar councilmen of our church. If you councilmen are not receiving it, urg your pastor to send us the nam and addresses.

●

(*continued from page* 8)

are sharing the best news that can come to heart and mind.

No one will ever know the living of the faith that is within him unne shares it with another. And havshared it, and won others, there l never be any other word that we ll love quite so dearly as this wonful word "evangelist"—proclaimer he Good News, and we shall then ays remember that the Good News hat we are saved by grace through h in Jesus Christ our Lord.

●

e Awakened Heart. By Robert W. ckel. Muhlenberg Press. 96 Pages. 0.

This pocket-sized volume on the hat, when, where and how" of perıal devotions, with suggestions on ys to cultivate the devotional life, young people, answers almost evr question and problem that can be sed about the technique of prayer d meditation. It tells how to read e Bible and understand it, how to e the Catechism, Common Service ok and other devotional literature, d how to solve personal problems ough meditation and prayer. Each apter concludes with day-by-day ggestions of things to do during the ek. This book could be used as a xt in the church school, or in spea study groups, and should surely made available to every confirmed ung person. Older people who have t yet begun to practice the art of votion and meditation will not find is book too elementary.

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